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# The Pacific Churchman

## San Francisco, California

Volume XL AUGUST 1, 1905. Number 25

PRINCIPAL CONTENTS.


| | Page |
|---|---|
| EDITORIAL: Much-Needed Reform—Transfiguration—The Oregon Election | 3, 4 |
| SEVENTH MISSIONARY DISTRICT: The Yellowstone Park—Los Angeles | 4, 5 |
| Maria Kip Orphanage | 6, 7 |
| Personals | 8 |
| Japanese Mission | 8 |
| Seamen's Institute | 9 |
| MISSIONARY COMMENT: The Possibility of a Japanese Bishop—Important Experiment in Georgia—Letters from a Chinese Official—Some Apportionment Figures | 10 |
| Woman's Auxiliary | 11 |
| Gen. N. J. T. Dana | 11 |
| Mrs. Murray F. Taylor | 11 |
| Ten Years in Figures | 12 |
| General News | 5, 13 |
| CORRESPONDENCE: Nurses Needed in Alaska—Hymnals in Guam | 13 |
| Literature of the Day | 14 |



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# The Pacific Churchman

*Speaking the Truth in Love.*

AUGUST 1, 1905.

**MUCH-NEEDED REFORM.**

For the Protestant world we are custodians of the church idea, and all that it involves. Naturally enough we are severely criticized. We do not provide for personal expression of the layman; we do not furnish social opportunities; but these two charges, to which we plead guilty, operate on sincere natures rather as allurement than repulsion.

But one criticism is passed on us constantly, and that needs to be met by reform, not refutation.

It is this: The Churchman who comes, Bible and Prayer-Book in hand, provided with a Christian calendar to compel him to preach the Gospel, the whole Gospel and nothing but the Gospel; the Churchman makes his Bible vain and his Prayer-Book of no effect! We admit that one weak spot in the service is hard for any minister to conceal, no matter how he strive. The Old and New Testament lessons, the Epistle and Gospel aim together at a unitary effect. Unconsciously the sermon—whatever the preacher's vagaries—will in the long run gravitate to the same appointed center of thought and feeling. The Hymns will, in spite of choirmaster and organist, feel the pull more or less, and respond. But the Psalms taken mechanically are disobedient and defiant at times. Out they leap like roaring lions. Or up they stand bleating and shivering lambs caught in the briers. They plead, adore, blaspheme dramatically and denounce the blasphemer by turns—and in a most disconcerting way—all moods and ideas commingled and confounded.

Of course, the minister could resort to the table of selections—but he does n't for obvious reasons. It is inconvenient for the congregation.

To this preposterous and irreverent use of that noblest of hymnals it may be retorted that, recited or sung by alternating verses, they are robbed of most of their meaning. The Psalter constitutes an exercise in congregational unison, in clerical and lay action and reaction rather than a real quenching of thirst at the lyrical wellsprings of Jewish devotions.

It is to be regretted then that we do use our Psalter so badly; but it is a matter beyond the ability of the individual minister to mend, and he can do his best and accept the consequences as no fault of his.

But what shall we say of what happens as a rule at the lectern, at the prayer-desk, at the altar? Be we never so kindly and indulgent and disposed to make allowances—if we love the Church and believe in her mission; if we know the world's need of intelligent Christianity—what shall we say to the outside critic when he registers his formal protest?

We can recognize two explanations, but they are not excuses.

One class of ministers are ambitious for the office of a prophet. The sermon is everything. They are atingle with the message.

One class of ministers on the contrary are jealous for the sacrament; they are custodians of holy mysteries, priests rather than prophets. The things done in the sanctuary, not the words spoken, are what they desire to emphasize. In both cases the result is the same. We desire to be unjust to neither class. But is not the result pitiable?

The prayers are not audibly prayed. They are mumbled, droned, intoned, read, or—more horrible yet—declaimed. The people are not led by the fervent devotion of the minister expressed through the service, not drawn by the invincible power of the minister's audible communion with God into the mood of prayer.

The people slumber, day-dream, yawn, are bored—study the mise en scène, observe the gestures, postures—wonder how long it will last!

Oh, the shameful loss of opportunity. The lessons are stumbled through grievously, erroneous stresses make distress of it all. Or they are drowsily meandered through, setting the fancy of the auditor free for matters more interesting to his misdirected mind! Sentence elbows sentence; no connection; no upshot; all vibrant, jumbled uproarious sonority!

All the variations of the folly need not be rehearsed.

What, we ask, what is left to the attendant at divine service, but the spectacle of a pious intention egregiously miscarrying of its end?

We pity the prophet who feels he must prophesy sincerely with the fervor of a "Thus saith the Lord," twice every Lord's day, irrespective of the "wind that bloweth" where and when "it listeth." No doubt he prays for inspiration. He has to. God knows.

We admire the custodian of the mysteries whose faith is so great that he deems the more mysterious he makes them the more efficacious they will be in ways beyond and above his ken. His manual acts, his sentences full of devotion—all these, though we do not understand, we will believe are reverent and sincere.

But is all this explanation of any avail? Does not the criticisms call for reform, not refutation? Is it too much to ask that every bishop, priest and deacon of this Church shall render the liturgy—and divine service in general—with decent care; read the Holy Scriptures with present evidence of special study for the divinely ordered occasion?

If we be Churchmen we set lectern above, or at least on the level of the pulpit.

If we are Churchmen we obey the rubrics and remember our vows. Surely every minister of "this Church" howsoever many may be admitted these days from all sources, every minister, we repeat, is educated enough to make, if he really tries, the lessons (aye, in the authorized version) profitable, edifying, devout enough to pray those glorious rhythms that move of themselves almost to the Throne of Grace; literary enough to convey the apostolic letter in the appointed Epistle; ordained validly enough to preach the Gospel through the appointed Gospel!

Is this to cherish ideals impossible of terrestrial realization?

Has not the layman the right to insist that no man be

allowed to serve in the chancel who will not endeavor to use the Prayer-Book and the Bible for the edification of the average man?

Or does perchance the "service" most serviceable to man and acceptable to God dispense its treasure most freely when it dispenses with intelligibility? Is the beauty the more it is rendered mysterious by incompetency of rendering more miraculously potent for good?

Methinks the average layman and the kindly critic should not be condemned unheard. Their theory is that God's word should be heard and understood, that faith comes by hearing.

REFORM! REFORM!

**TRANSFIGURATION—ALTAR DAY.**

The Feast of the Transfiguration in the Diocese of California has gradually come to be recognized as the Altar Day of the Woman's Auxiliary. For ten years or more the Bishop has celebrated the Holy Communion on that day for and with the Auxiliary, using the Prayer which he has himself set forth for that purpose. The Auxiliary has also made this day the occasion for asking for contributions toward their Altar Fund, by which they put each year a decent (if not handsome) altar in some new chapel. These altars can now be found in fifteen missions in this Diocese, as well as in Sitka and Juneau, Alaska. This good work has been helped from time to time by various clergymen who have voluntarily given the collections at Early Celebrations on the Feast of the Transfiguration.

This year in the absence of the Bishop, instead of trying to arrange one central service, the Auxiliary asks the clergy generally to use the Prayer specially set forth by the Bishop, and to make such other reference to the work of the Woman's Auxiliary as may in each case seem fit.

It is with great pleasure that The Pacific Churchman most cordially seconds this request of the Auxiliary and urges a general compliance therewith.

**THE OREGON ELECTION.**

The Living Church in the issue for July 22d declares that the Diocese of Oregon owes it to itself to re-elect the Rev. F. E. J. Lloyd to be Coadjutor Bishop. We disagree entirely with our esteemed contemporary. We desire to call attention again to the facts in the case. Dr. Lloyd was duly elected by the Convention of Oregon. Within a week after his election a protest and a counter protest were published. Dr. Lloyd went to Oregon and in less time than is often taken for consideration of such a momentous matter Dr. Lloyd's acceptance and his withdrawal of that acceptance have both appeared in the public print.

As we see the matter, these facts release the Diocese of Oregon from any possible or implied obligation to re-elect Dr. Lloyd. If after due consideration they do so re-elect him our only comment would be that they had judged for themselves, as we believe they are entirely capable of doing without advice either from The Living Church or The Pacific Churchman.

There is manifestly a lack of harmony shown in the matter; and it is a simple statement of the truth to say that Trinity Church, Portland, is entirely too large a factor in the life of the Diocese of Oregon to warrant any man in accepting the Bishopric when he knows that that largest, strongest Parish in the Diocese is opposed to him.

Peace is higher than partisanship.

---

Every one we meet leaves a touch upon us which becomes part of our character. Our lives are like sheets of paper; and every one who comes writes a word or a line, or leaves a little picture painted there.—J. R. Miller.

# SEVENTH MISSIONARY DISTRICT

## YELLOWSTONE PARK.

Mammoth Hot Springs,
Yellowstone Park, July 21, 1905.

My Dear Pacific Churchman:—

A trip through the Yellowstone Park is an "event of a lifetime," and is one worth waiting a good part of a lifetime to take. And the "finer frenzies" of nature, the hot spring terraces, the geysers, the "frying pans," the "paint pots," the "growlers," the mud springs, fascinating from their very repulsiveness, the "kitchen," "inkstand," "bath-tub," "half-acre" and other inferna, sulphurous in Satanic names as well as in odor—these and the seams and caves, and turquoise and emerald depths, and "formations" and cones, and craters and scars and "hoodoos" and all the other signs of internal sizzling, are by no means the best of it all. Nature's laboratory is here open at all hours for the tourist to "do" it, and one has the feeling that this whole "belt" is a sort of suture in the skull of nature which has been broken apart a little to show the working of her geological brain. But I believe the real zest of the park lies not so much in its heats as in its calmer moods, its mountain tonic, its glories of peak and range and lake and waterfall and cañon, its sky tints and sparkling streams, its flora and its fauna, its vistas both of mother earth's present and her geological past. This is all something for the eye and the soul rather than the pen, and kodaks cannot "snap" it. There is, however, a singularly adequate book for it all which everyone interested in the park should read. Major Hiram Martin Chittenden, of the United States Engineer Corps, who for years has had the oversight of the making of the park accessible to the traveling public and of other government improvements, has out of his large observation written upon "The Yellowstone National Park" in a way that answers almost every question that occurs to the visitor and conveys a large amount of information about the history and the other many interests that might be overlooked in taking the "grand round." And a visit to the Engineers' Building at Fort Yellowstone, in its opportunity to see specimens of the flowers and rock formations and the full collection of documents bearing upon the Park, impresses one with the painstaking care and thoroughness with which the data for the book have been gathered. Copies of it should be in all libraries of the limited trains that travel Overland.

Much has been done to make the Park serve the purpose for which it was dedicated—"for the benefit and enjoyment of the people." The acting superintendent, Major John R. Pitcher, of the Sixth Cavalry, U. S. A., not only administers the Park with firm and vigilant enforcement of the government regulations, but with the gracious aid of Mrs. Pitcher is constant in extending courtesies to visitors and in furthering the enjoyment of the Park. And the Yellowstone Park Association, with its chain of hotels, some of them unique, and its finely ordered transportation system, all under the immediate management of the singularly successful and capable President, Mr. H. W. Child, not to speak of the "Monida System" and other Park companies for the transportation of tourists, give the traveler a genuine taste of "coaching days," as well as comfortable quarters in a "wild country."

But the beauty of it is that with all this man has not "marred" nature. No artificial touch has been given to the Park. The "Twentieth Century" is subordinated to the prehistoric here. The animals show the "call of the tame." Everywhere there is water power, but the wonderful falls are not "harnessed." Steam roars its pastime out of thousands of vents, but nowhere is it riveted down into boiler bondage. Electricity plays around the Park and zigzags its gambols across the skies, but there are no trolley groans, nor dynamic traps for it, and even "Electric Peak" itself is kept outside the Park! What wonder that the very bears prefer the free menus of hotel garbage heaps to their restricted diet of the forest! And so far has the "bear flag" of freedom been known to wave here that a scene worthy of a Dore's brush is on record, of a bear endeavoring to share a camper's store of meat and in the tug of war pulling at one side of a spacious steak, with the Chinese cook vociferous in the still twilight among the pines, in a very desperation of steak-preservation, pulling at the other side! But no one would ever think of calling the Yellowstone Park a "bear-garden."

Indeed, it is all most happily fitted for a resting spell, and

perhaps I may write you something about that later. Everything is peaceful, so much so that a few evenings since when the excellent orchestra at the hotel here were reminding us that there have been strifes of other days by playing a cavalry charge in which the melee was emphasized by the discharge of a pistol, so realistic and unusual was it that the guard rushed over from the guard house to find out what was the matter.

Our San Francisco Golden Gate opens out upon an ocean; the Golden Gate here opens out upon a Park—in both cases upon something in which men wonderfully "see the works of the Lord."

Yours very truly,

WILLIAM F. NICHOLS.

## DIOCESE OF LOS ANGELES.

The sessions of the Summer School of the Sunday-school Institute, held in Long Beach July 11th-14th, maintained the high standard of the Diocesan gatherings this year, surpassing the sessions of former years in both attendance and evident interest. For the first time in the history of the Institute the Bishop of the Diocese was present and took an active part in the proceedings.

On Tuesday morning after the address of welcome by the Rev. Charles T. Murphy, Jr., the rector of St. Luke's, Long Beach, and the introductory remarks by Bishop Johnson, the Rev. T. C. Marshall of the Church of the Neighborhood, Los Angeles, opened the regular work of the school with an address on Sunday School Method. Miss Mary C. Foy followed with a careful explanation of the uniform system of enrolling and of calculating attendance, which has been so carefully worked out by the board and which has received very favorable comment from prominent Sunday School workers elsewhere. The first morning's session closed with an interesting discussion of the educative value of the Christian Year by Bishop Johnson and the presentation by Mrs. J. Arthur Evans of Hollywood of a system of Sunday School services which by the variation of forms gives emphasis to such festivals as fall upon the Sundays of the year and to the great seasons. Mrs. Evans has compiled these services from many sources and in many years of experience. The work has been beautifully done and it is a satisfaction to those who are acquainted with her work to know that the system will before long be available in book form to those who wish to profit by its suggestiveness.

The first two hours of Wednesday morning's session were devoted to the subject of Missions. The Rev. William McCormack, who generally supplies the "rousements" in this Diocese, as the Rev. N. B. W. Gallwey does in the Diocese of California, made a stirring address on "The Missionary Work of the Church Through the Christian Centuries." Bishop Johnson spoke in a general way of missionary work within the bounds of the Diocese and the Rev. Joseph M. McConnell, the General Missionary, gave an interesting account of his own work. In a few months he has discovered nearly two hundred communicants in outlying districts, and they are now kept in constant touch with the Bishop and the Diocese by the visits of the missionary and the regular mailing of the Church Messenger and other periodicals. The remainder of Wednesday morning was occupied with discussions of plans of work. The Rev. Charles T. Murphy, Jr., presented tentative plans for a Sunday School Correspondence Course for the benefit of persons out of the reach of organized schools. Mrs. Ellen C. Harris of Redlands presented a plan for securing regular study of the lessons by persons not able to attend Sunday School, the plan being somewhat similar to the Home Department successfully used in many of the other Churches.

The first subject on Thursday was "How to Teach Missions in the Sunday School." Deaconess Grebe showed the use that can be made of the "Fifth Sundays," and Miss Helen M. Brookman spoke of the value of the Hartford publications. Deaconess Mytton of St. Paul's discussed "How to Obtain Results." The value of the "Day of Intercession for Sunday Schools" was presented by the Rev. Henry L. Badger, President of the Convocation of Los Angeles, and the value of "Bible Sunday" by the Rev. Dr. Wilkins. An account of work among the children in Japan was given by Deaconess Metzler, a returned missionary now living in Pasadena.

Friday morning's session was given up to three model classes—"A Model Bible Class" taught by the Rev. Robert L. Windsor, "A Model Class in the Prayer Book" taught by Mrs. Pallister, and "A Model Class in the Catechism" taught by the Rev. P. H. Hickman. This session was particularly interesting.

Evening Prayer was said each evening during the session, with an address on Tuesday evening by the Rev. W. H. Wotton on "Consecration," on Wednesday evening by the Rev. J. J. Wilkins, D. D., on "The Sunday School Teacher as a Co-Laborer with God," and on Thursday evening by the Rev. Baker P. Lee on "Self Sacrifice."

The program of the Summer School was in decided contrast to that of last year, which consisted of five parallel courses of instruction. This year the emphasis was placed upon practical work, in accordance with the spirit of aggressiveness that is in the air in this Diocese at present and which it is hoped will be translated into action before it has time to evaporate under the heat of the southern suns. These summer schools, happily combining as they do opportunities for fellowship, interchange of ideas and inhalation of salt air, are looked forward to by many of us as the most pleasant event of our Diocesan year.

The Rev. Baker P. Lee is inaugurating new lines of work at Christ Church, Los Angeles. He has organized a Boys' Brigade, which, under his personal command, marched in the parade on Memorial Day. He has also formed a Men's Club, which holds a monthly social dinner and which will, he hopes, soon provide club rooms for the use of men and the older boys. The pulpit at Christ Church has been connected with the Home Telephone system so that "shut ins" can hear the service and the sermon from their beds and easy chairs. The first day of the experiment it was somewhat difficult to disentagle the service from the profusion of scolding, "rag time" music and even profanity that in some unaccountable way invaded the sacred wires. It is understood that the system has now been perfected so that nothing but the pure gospel is to be supplied hereafter.

T. C. M.

## SOUTH DAKOTA.

The Bishop of South Dakota, the Rt. Rev. Dr. Hare, in his annual address to the Convocation of the Eastern Deanery, was able to make several most encouraging announcements. As to the election of the Rev. F. Foote Johnson as Assistant Bishop he said he had no reason to doubt that his prayer and the prayers of the Church had been answered. Later by a rising vote a resolution was passed assuring the Bishop-elect of thankfulness for his election and a cordial welcome. Then came the announcement that $40,000 had been added to the endowment of All Saints' School, Sioux Falls,—the Diocesan school for girls—$37,500 coming from a few friends in the East. This valuable contribution was offered on the condition that the Missionary District of South Dakota raise $3000, an undertaking which seemed at first preposterous, but which had been crowned with complete success; the contributions ranging from 50 cents upwards, and the number of contributors being over 250. All Saints' School has had a more than ordinarily prosperous year, the health and temper of the pupils having been peculiarly good, and the enrollment larger than ever before. In the third place came the Apportionment Fund and the Bishop announced that South Dakota had already more than met the full amount of its quota. Fourthly, not a single congregation was in arrears in its clergyman's salary, and lastly, there was no debt on any one of the more than one hundred church buildings in the State.

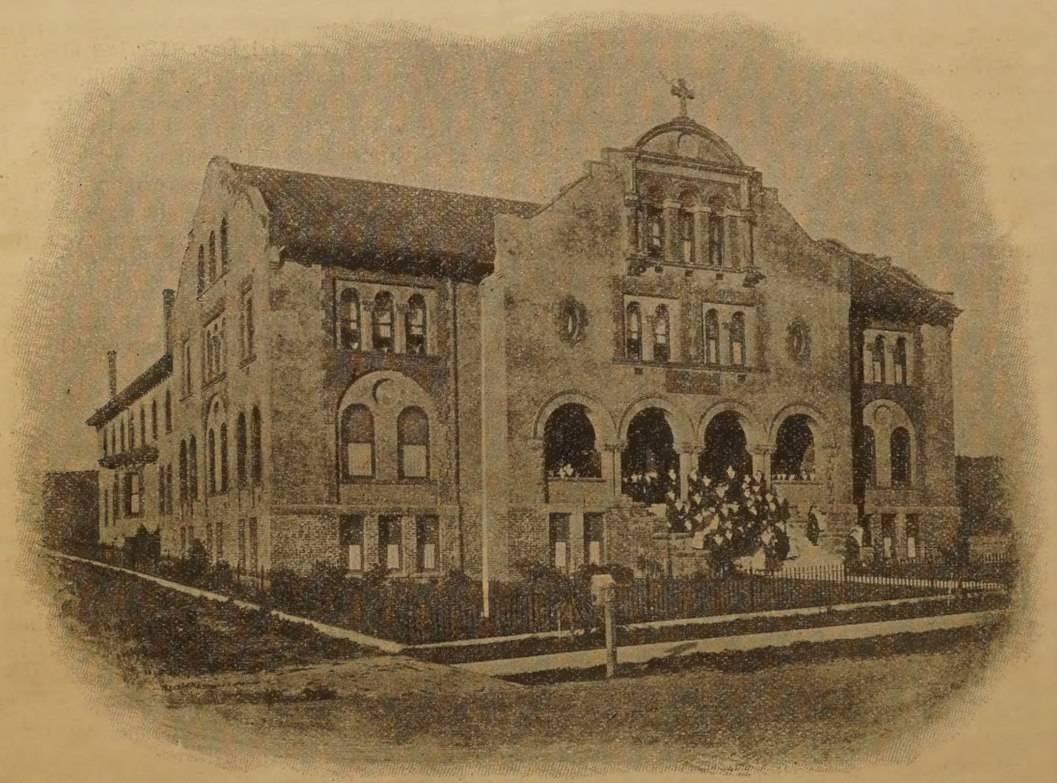
**The Seabury Church Conferences** at Richfield Springs opened on July 20th with a woman's conference for leaders in the auxiliaries in Eastern States. The large tent provided for an auditorium had been dedicated by Bishop Burton of Lexington the previous day. Four conferences were to be held, and the attendance was expected to be twice as large as last year. The list of speakers included Bishops Hare, Knight, Burton and Van Buren, Dr. Jeffries of Shanghai, Dr. Sailer of New York, Archdeacon Russell of Virginia, Mr. J. C. Saito, Japanese Consul-General at New York, and others specially qualified to deal with the subjects intrusted to their advocacy.

# THE MARIA KIP ORPHANGE

Every good work does honor to Christ by evidencing what the heart prompts to do that has the love of Christ in it. Some kinds of Christian work clearly manifest the tender mercies of God, since they cannot, from their very nature, well be done for any other purpose than the good that comes from the doing of them. Any movement that puts into practice our Lord's loving kindness to children is of this class, and is one of the best phases of organized Christianity. It is a well recognized fact that the family is the social unit.

No one can reasonably be expected to take an intelligent interest in matters one does not understand. The encouragement of a sympathetic interest in the general work of the Church will do as much as anything else to overcome any tendency to parochialism, and to create a healthy missionary spirit. That some people do not give more than they do for the support of Diocesan institutions, is partly due to the fact that they do not understand as clearly as they should the nature and scope of the Church's work.

By the authority of the Bishop of California, a well-illustrated pamphlet explanatory of the nature, work, and needs of the public institutions of the Episcopal Church in the Diocese of California, has been recently published by the Committee of Convention on Church Charities. The work is an admirable guide book for any one desiring to do substantial church work.



MARIA KIP ORPHANAGE,
520 Lake Street, corner Seventh Avenue, San Francisco.

No greater charge has the Church to keep than the nurture of the fatherless. The preparation of children to take their proper places as supporters of Christian families is a part of the most responsible work the Church has to do. The solution of some of the difficulties confronting the Church and State, the matter of religious education prominent among them, is suggested in the daily routine of living at such an institution as the Maria Kip Orphanage.

While it cannot be expected that life in any institution can be like life in an ideal home, yet many homes could be improved by becoming more like such an institution as the orphanage above named. Care for the body, sensible clothing, fresh air and wholesome food, natural play, exercise and proper hours, secular and religious training, education in the domestic arts, independence and reverence, are some of the elements of an ideal system for the development of child life, enjoyed by those unfortunates who are fortunate enough to be reared at the Church Orphanage for Girls. Among the freshest, sweetest, most wholesome, and promising girls in the land are those reared at the Maria Kip Orphanage. The work of this institution clearly exemplifies what a correct system of education does for children, and emphasizes the fact that the Christian life is the normal, healthy, happy, and useful life.

The Armitage Orphanage was started in San Mateo some time prior to May, 1889. The first President of the Orphanage was Mrs. A. L. Brewer, and the first House Mother of the institution was Sister Anna, of blessed memory. In any account of work for orphans in California these two devoted women must always be held in most blessed memory.

In May, 1889, the work for girls separated from the work for boys; the boys remaining in San Mateo and retaining the original title as the Armitage Orphanage, and the work for girls being incorporated under the title of The Maria Kip Orphanage.

The work was first established in San Francisco on Harrison Street, afterward moving to Folsom Street, between Second and Third streets. In 1897 the orphanage erected and moved to its present permanent and satisfactory home on the corner of Seventh Avenue and Lake Street. When the institution came to San Francisco, Miss Carrie Gwin was made President, and the Home has had no other President. During Miss Gwin's temporary absence from the city Mrs. Arthur Holland, First Vice-President, is acting President. At the same time, Mrs. T. P. Woodward was made Secretary of the institution, and the Home has known no other Secretary. Five other members of the board have served continuously since 1889: Mrs. R. B. Sanchez, Mrs. Geo. Buckingham (who was then Miss Eldridge), Mrs. M. H. Simons (who was then Mrs. W. S. Wood), Mrs. Sidney Worth (who is now Treasurer of the Home), and Miss Mary Heath. Sister Anna continued as the resident head of the institution so long as health and strength would allow, and when she retired the present efficient House Mother, Mrs. Alice M. Fox, was duly installed.

The following is an abridged account of the weekly routine at the Maria Kip Orphanage: The hour for rising is 5:45 a. m.; on holidays, 6:30 a. m. For dressing, particular attention being paid to cleanliness and neatness, twenty minutes are allowed; and then the larger girls do housework for twenty-five minutes before breakfast, the hour for which is usually 6:30 o'clock. Prayers follow at 7 o'clock. Ample time is allowed for meals; to that end the school girls take their luncheon. Plain, well cooked food is served; no pastry, but wholesome puddings, and plenty of fruit. The dinner hour is 5 o'clock. Prayers are offered at 5:30 p. m. All

the bread consumed is made by the "house girls"; that means wheat, rye, brown, and graham bread. With the exception of the cooking and laundry work, the entire work of the house is done by the girls. Every morning the halls and stairways are washed. The children soon become so thoroughly domesticated that they take it as a pleasure, and consider it, too, an honor to be placed on the working list. The young girls retire at 7 o'clock, the older ones at 8 o'clock, and the "house girls" at 9 o'clock.

Of the one hundred on the rolls at present, twenty-five are in the nursery department. The youngest attend kindergarten at the Orphanage. At present there are fifteen receiving kindergarten training. At the age of six years the children enter the public schools, which they attend until fourteen years of age. For one year after leaving school they are known as "house girls," and are given a thorough course in housekeeping. At fifteen, through the efforts of the managers, they are received into church families residing in the country, where they may continue the natural and wholesome way of living, the authorities of the Orphanage having supervision of them until they arrive at the age of eighteen years.

Regular medical attention is given the children. The sick are cared for in the infirmary by a regular nurse. Attention to the eyes by an oculist is one detail of an excellent hygienic system in vogue at the Orphanage.

The children are kept free from undue excitement. A restful atmosphere pervades the whole institution. The noise, hurry, and confusion of a large city do much to unsettle the nerves of a growing child. Closely allied to the tension due to the unavoidable confusion in a city, is the strain incident to numerous children's parties, theaters, and other exhilarating pastimes that can be avoided, and should not be suffered to undermine the nervous system of a child. At the Orphanage quiet is usually observed at meal times. To some, moderate conversation is allowed. On special occasions, like Christmas Day, the Fourth of July, and certain birthdays, the ordinary rules are set aside, and the building is made to ring with voices, at all times merry, but then delightfully brisk.

For three quarters of an hour—Monday, Tuesday, and Wednesday afternoons—work is done in the sewing-room. Clothes are mended, stockings darned. The darning is done so well that some of the work looks like weaving. No unmended clothing of any sort is worn.

Thursday afternoons Evensong, with an address, is conducted in the Chapel by the following clergymen, under the direction of the Chaplain, the Rev. Louis C. Sanford:

First Thursday—Rev. S. H. W. Digby.
Second Thursday—Rev. W. E. Hayes.
Third Thursday—Rev. D. J. Evans.
Fourth Thursday—The Chaplain.
Fifth Thursday—Rev. E. B. Bradley.

At stated times candidates for Confirmation are instructed by the Chaplain. The Sunday School work is done by the House Mother, Mrs. Alice M. Fox, who, with fine administrative ability, teaches all the children as one class. The first Sunday in each month is devoted to the special study of the Church Catechism. On the fourth Sunday the children are given a thorough-going course of instruction on missions, and are thus taught that Christianity means personal service. As a result they know something about Diocesan Missions as a branch of Domestic Missions, and something, too, about Foreign Missions. Each week the girls commit to memory a new hymn and the Collect of the Day.

The children are not allowed to remain idle—they are encouraged either to work or play. This is an important point, and another of equally great importance is, they are not allowed to read the daily papers. Some modern newspapers, valuable and indispensable in so many ways, reflecting as they do the genius and enterprise of public-spirited men, are a menace to society by reason of the prominence given in them to all sorts of wrong-doers and wrong-doing, especially to criminals and the details of their nefarious work, while the comic sections of the Sunday newspapers are calculated to have an unfortunate effect on young persons. A memorial library of good books is at the disposal of the children, and wholesome periodicals are always at hand to keep them up to date in the best things for a child to know. Frequent outings, especially on Fridays, are made to the Presidio grounds, or the children's playground in Golden Gate Park.

IN THE CHAPEL.

Training at the Orphanage is calculated to make the girls intelligent, industrious, expeditious, orderly, neat, economical, courteous, and religious.

One of the greatest needs of the institution is a separate cottage for the care of infants, as girls under two years of age are not admitted. About fifty babies are turned away every year on account of there being no facilities for taking proper care of them.

Too much stress cannot be laid upon the importance of the work that is being done at institutions like the Maria Kip Orphanage.

The rearing of healthy, domestic, intelligent, and pious children will do more than anything else to insure the making of Christian homes, and the nearer return of the family to an ideal state of unity and purity.

—(Mainly from St. Peter's "Parish Report.")

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"All my life long
I have beheld with most respect the man
Who knew himself, and knew the ways before him
And from among them chose considerately,
And, having chosen, with a steadfast mind
Pursued his purpose." —Philip van Artevelde.

# THE PACIFIC CHURCHMAN

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## NOTICE.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

Mite boxes for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

*Other publications of the Board*, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
*General Secretary.*

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

## CALENDAR.

4. Fast.
6. Festival of the Transfiguration, VII Sunday after Trinity. (White.)
11. Fast.
13. VIII Sunday after Trinity. (Green.)
18. Fast.
20. IX Sunday after Trinity. (Green.)
24. St. Bartholomew. (Red.)
25. Fast.
27. X Sunday after Trinity.

## PERSONALS.

Bishop Keator, of Olympia, received the honorary degree of Doctor of Divinity from Yale at its recent commencement. The Bishop was graduated from the university in 1880.

The address of the Rev. W. Bollard is 496 Thirty-fourth Street, Oakland. Telephone, Red 5762.

Mr. C. H. Chandler, candidate for Holy Orders and lay assistant in the Church of St. Matthew, San Mateo, has been appointed representative of The Pacific Churchman in that parish, and we expect to hear very good accounts from him.

The well-known Sunday School worker, the Rev. Dr. H. L. Duhring, has taken the place of the late Rev. R. N. Thomas on the editorial staff of the Sunday School Magazine.

Archdeacon Emery has moved from Corte Madera to Berkeley, where his address is 2309 Hilgard Avenue.

The Pacific Churchman is very glad to hear of the good fortune which has come to Mrs. Geo. H. Jenks, wife of the Rector of All Saints' Church, Watsonville; and we add our word of congratulation that she and her husband have received sufficient personal endowment to drive away all future worry as to finances.

The Rev. Clifton Macon, Rector of Trinity Church, Oakland, has returned from his two months' vacation and resumed his duties on Sunday, July 30th.

The address of the Rev. Cecil M. Marrack, Curate of St. Luke's Church, San Francisco, is 1716 Pacific Avenue; telephone, East 1658.

Mrs. Sue Marshall, wife of the Rev. Dr. M. M. Marshall, Rector of Christ Church, Raleigh, N. C., and sister of the late Bishop Wingfield of Northern California, died at Raleigh on June 11th. Dr. Marshall's bereavement called forth deep sympathy in Raleigh and the vicinity, where he and his family are held in high esteem.

The Rev. Edward Morgan has resigned the rectorship of St. Paul's Church, Bakersfield, California, to take effect September 1st. It is understood that he intends to devote some time to special studies.

The Rev. Chas. T. Walkley, Rector of St. Paul's Church, Oakland, started on Thursday, July 27th, for a visit of a month to New York and parts adjacent.

## JAPANESE MISSION.

On the 14th of June, Wednesday in Whitsun-week, a festival and reception was celebrated in honor of Miss Paterson, and for the commemoration of the tenth anniversary of the Mission, the Rev. P. S. Saito presiding. Over fifty students were present, and as guests the meeting had Miss Paterson and her sister, who was from Canada, fortunately, on the occasion, and Mesdames Murdock and Wheeler, who sometimes help us in our singing. After the hymns were sung and thanksgivings and prayers offered, the President, full of joy, said that he has been attached to the Mission for seven years, and has actually seen what troubles, bitterness, and hard discipline the Mission has undergone for the ten years, yet always kept safe under the protection of the Almighty, and steadily growing from grace to grace and from strength to strength under the kind treatments of American brethren; and since Miss Paterson had come, he remembered, the arrangements of things in the Mission were confirmed and improved very much through her efforts. And he, intending to narrate a short history of the Mission, read Archdeacon Emery's letter to Miss Paterson, recalling the eventful history of earlier years of the Mission. In conclusion, he said that the Mission is now just at a turning point of its development, and he warned and encouraged the members to be zealous, more and more, in the Guiding Spirit.

After he finished his address eight students expressed successively their gratitude on this special occasion; among them, Mr. Yasuda, from Stanford University, referring to the Spartan young men under Lycurgus, incited all to be harmonious and in one mind in the spirit of unity, and to be faithful, especially in the time of the absence both of the Rev. Mr. Saito and Miss Paterson, the latter of whom is going for her summer journey, and the former's departure for Japan for a year's visit is drawing near. Next to him, Mr. Awaki, from the Divinity School of San Mateo, pictured in his speech a handsome home, taking the Rev. Mr. Saito and Miss Paterson as the parents and the students as their children. But he concluded that we must not be swallowed up in a joyous dream of the past, but it is the time to make up prudent plans and firm resolutions for the future. At the end, Miss Paterson stood, amidst loud applause, and spoke a few words. The most striking part in her address was this: "There was no word which sounded more sweetly to my ears in your speeches than the word 'mother.' You have often spoken of the mother country, but I should like you to remember sometimes your English mother." Her address was followed by general cheers, and her face was radiant with the triumphant joy which is usually hidden with the faith deep under the fortress that is against Satan.

The President offered her a pretty present as the token of our thanks, and the Japanese national song was sung as the final justice to the meeting.

In the second part of the programme some several performances took place, and when the meeting broke up it was already past eleven.

Now, our Japanese congregation is already filling the chapel, and something more must be provided for. May God grant us to grow in grace and strength more and more.

ABYSS, a Japanese.

## SEAMEN'S INSTITUTE.

Rev. H. A. Collinson, our newly appointed Assistant Chaplain, is expected to arrive any day.

Mr. and Mrs. A. B. Williamson have returned after an absence of about a year and a half in Europe. We are glad to have them with us again.

A charter has been received and our chapter of the Brotherhood of St. Andrew is now known as the Seamen's Institute Chapter No. 1843. President, Rev. S. H. Wingfield Digby; Vice-President, Mr. J. Atkinson; Secretary, C. Sayce; Treasurer, T. Bailey.

It is planned to have debates later on sea subjects.

The problem of how to get more room, which is sadly needed in our busy season now approaching, has been partly solved in our recent alterations. The partition on the second floor was torn down, and the hallway and the old office room were utilized, making two large rooms for deep-water sailors, as well as a large room for coasters, and the Brotherhood room at the head of the stairs.

On the evening of the 5th of July a party of about twenty sailors went out to the Cliff House beach. While some played games, others gathered wood for a bonfire. When the coffee was ready, all crowded around the fire to enjoy a late picnic supper. Soon all eyes were magnetized by the flames, and when the dreamy, far-away, once-upon-a-time expressions settled upon the faces of those about, some were driven under their spell to sing and others to spin yarns. Imaginations were lively, and so was the evening.

Independence Day was celebrated, as usual, by a picnic to Leona Heights. About thirty-five sailors from the British ships Silberhorn, Verbena, Barcose, Annersley Walden Abbey, and County of Inverness took the ten o'clock boat for Oakland. Cricket enthusiasts made an attempt, but were compelled to forego their favorite sport on account of the intense heat. For that reason it was a slack day, spent, for the most part, on the lawn under the trees. Toward teatime it was a little cooler, and soon a lively sing-song was in full swing. In honor of the day, with the tea was proposed the toast, "Miss Columbia and the Anglo-Saxon People," which was gallantly and enthusiastically responded to.

We have had two interesting visitors this month, both of whom are business men from England. Mr. King, on his homeward way from a trip around the world, paid a visit on Saturday, the 14th. He favored us with a speech, from which we got, first hand, the news from other institutes, as he made it a point to visit them all on his way. Although we received many favorable comments from his lips, our vanity was not permitted to get the best of us, and our balance was well preserved as we listened to our building being compared with the beautiful home buildings of the missions in other ports. Greetings were sent to the Mersey Missions, of which Mr. King is a supporter, and a friend of the Rev. Mr. Lambert.

At the Sunday evening Service, on the 15th, we had the pleasure of hearing an address by Mr. A. Arundel, who, up to the tragic death of General Gordon, was his warm personal friend.

One of the crew of the British ship Thistle, who had gained his St. John's Ambulance Certificate by attending the lectures on "First Aid to the Injured," at our institute, was able to apply the knowledge by saving the life of a shipmate who was nearly drowned.

## Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
SERVICES: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at 11 A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
SERVICES: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
Sunday School, 9:30 A. M.

**WANTED.—Middle-aged woman as mother's help and to be generally useful in city clergyman's family. Churchwoman preferred. Three children. Apply A. J. B., Pacific Churchman, 731 California Street, San Francisco.**


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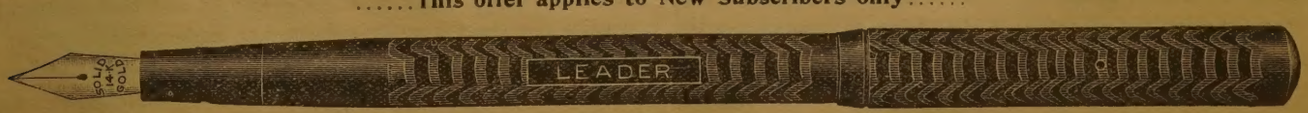



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Address all communications to REV. MARDON D. WILSON, Manager,
731 California Street, San Francisco, Cal.

# MISSIONARY COMMENT

From the "Spirit of Missions."

**THE POSSIBILITY OF A NATIVE BISHOP.** Early in May the "Nippon Sei Kokwai," or "Holy Catholic Church in Japan," a combination of the missions of the American Church and the Church of England, held its triennial synod in Tokyo, one of the most important gatherings in the history of the Japanese Church. The matter of greatest interest at the synod, as it was in 1902, was the discussion of plans for the establishment of the Japanese episcopate. It is thought probable that within the next ten years the Japanese Church will ask for the consecration of a native bishop, and will guarantee his support. This would not mean the withdrawal of American or English bishops and missionaries. The plan as it has been roughly outlined, would be to set apart a fairly small and compact district with at least ten self-supporting congregations, as the jurisdiction of the native bishop. It is probable that his see city would be either Tokyo, Kyoto or Osaka. There are now American bishops resident in the first two of these cities. One of them would retire from the district assigned to the Japanese bishop and would continue to lead the forward movement of the Church in parts of the empire to which much attention has not been given because of the small staff and the pressure of the work at the larger centers. In anticipation of that time it has long been customary to give the offerings when the bishops make their visitations for confirmation to the "Japanese Episcopate Endowment Fund."

**IMPORTANT EXPERIMENT IN GEORGIA.** The last annual council of the Diocese of Georgia consented to the organization of a separate Council of Negro Churchmen for the transaction of all business relating to the Church's work among their own people. This step, it should be remembered, did not originate with the white Churchmen. They gave a unanimous consent to a step proposed by the negro clergy and laity, which will, it is believed, be of great benefit to the Church in the Diocese and will tend especially to strengthen the Church's efforts among the negroes. The plan has already been in operation in Southern Virginia for some years. There may be honest differences of opinion among members of both races as to its wisdom and effectiveness. Yet it deserves a wider trial. If it makes possible more aggressive effort among the negro population, the gathering in of a larger number of negro members and the organization and development of more negro congregations, then it is worth retaining, even though it may seem to some not to represent in fullest measure that ideal of Christian brotherhood for which the Church must ever contend.

**LETTERS FROM A CHINESE OFFICIAL.** For the past year and a half many people have been reading a clever little book with the above title. Its English diction is so striking, and its statements are so plausible, that it is small wonder the average reader is led astray by its tone of superior wisdom. The June, 1904, issue of *The Spirit of Missions* contained a letter written by Bishop Graves of Shanghai, to a friend in this country, pointing out a few of the many fallacies, extravagances and inaccuracies of the book. The Bishop at that time asserted, as many had already suspected, that the letters could not be the work of a Chinese pen. We learn now, on the authority of the brother of the author, that they were written by Mr. G. Lowes Dickinson, a Fellow of King's College, Cambridge. As to the exact motive of the letters we are not informed. Possibly they offered an available form through which the author might express his dislike of missionaries, or, as Bishop Graves suggested, it may be that he desired to lay bare some of the inconsistencies and low ideals of what we call "Western Civilization." "He is in effect," said the bishop, "fighting for the ideal and for what is right and true, and hates the thought that material progress is the end of all; and that money is the measure of all things. So far one agrees with him, but the way to this end does not lie through China, nor can Confucius be our guide."

**SOME APPORTIONMENT FIGURES.** With June 1st nine months of the present fiscal year were completed. The offerings during that time, available for the payment of the appropriations made by the Board of Missions totalled $543,569.73. This is well beyond the half-way mark toward the total appropriations of $978,000. Will the Church give almost as many dollars in the last three months as it has in the first nine? The record of the month of May seems to indicate the ability of the Church to surpass by a generous margin anything that it has done in the past. The offerings from September 1st to June 1st are $56,000 in excess of those for the corresponding period of the previous year. But to provide for all the appropriations, replace the reserve funds and return borrowed money the record of June, July and August, 1904, must be bettered by fully $70,000. The tables embodying the results of nine months' giving are an interesting study. They show, among other things, that forty-eight dioceses and districts have given more this year than last, while thirty-four have fallen behind last year's record. Newark is nearly $1,400 ahead; so is Connecticut. Maryland has made a round $1,000 advance, and Massachusetts $1,500. New York with $9,300 shows the largest advance, with Pennsylvania a close second at $7,200. Long Island offerings are already $3,000 larger than they were for the entire last fiscal year. The steady gain during the last three years gives hopes of a not distant future when the offerings shall be fully equal to the appropriations. The Church can do it and, with patience and faith, the Church will do it. As usual the Sunday Schools are surpassing their own best previous record. As we go to press the Easter offering amounts to more than $100,000. It seems certain that the $120,000 mark will be reached this year. No wonder the Board of Missions, at its meeting of June 13th, adopted the following resolution:

*"Resolved,* That the Board of Missions gratefully acknowledges the Sunday School offerings of very nearly $100,000 to June 12th, representing that far an advance above the amounts received in any former years. The Board records upon its minutes its fullest appreciation of these offerings and recognizes in the missionary enthusiasm of the Sunday Schools one of the best signs of promise for the Church's missionary endeavor."

It is with regret not unmingled with shame that we are compelled to add that California is not counted among the Dioceses which this year show an advance. The amount reported from California up to June 1st is $205.36 less than the preceding year. Let us hope that the belated contributions sent in during this month of August will not only make up this loss but also carry the total for the year beyond the record of last year.

## WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

### CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

**Diocesan Meeting.**—Monday, August 7th, 2 o'clock p. m., in the Sunday School room of Grace Church, San Francisco. Address by Deaconess Drant.

The **Annual Report** will be distributed. Branches in the neighborhood are requested to send representatives. All interested are cordially invited.

**Altar Day.**—As announced in the last issue, we have asked our members to observe the Feast of the Transfiguration in their own churches this year. We have sent to all the clergy a request to offer the prayer for the Auxiliary, as set forth by the Bishop for use on Altar Day, and to note, as they may see fit, the Auxiliary's special observance of this feast of Our Lord. We are looking forward with joy to the hours of service in which we hope all auxiliaries and many other worshippers may unite in asking for the Auxiliary in this Diocese such blessings as each may see she needs, such strength as may come to her only by the appointed channels, through prayer and sacrament.

In St. Luke's, San Francisco, the prayer will be offered, and the morning sermon will have special reference to the Auxiliary's observance of the day. The clergy cordially invite all who may desire to attend.

In St. Mark's, Berkeley, Altar Day will be noted by the clergy in the service on the Feast of the Transfiguration, and the offering at the Early Celebration donated to the Altar Fund.

## BOYS OF ARMITAGE ORPHANAGE CAMPING.

The summer camp of the boys of the Armitage Orphanage is in full swing at the mouth of San Gregorio Creek. Every year the children make their pilgrimage from San Mateo over the ridge to this camping-ground, and for several weeks, under direction of their instructors, romp, swim, fish, and make merry. They are without exception a bright, jolly, good-natured band of little chaps, and their coming is welcomed as an enjoyable event by the entire district. Better mannered or more manly little fellows it would be hard to find, and their visit is always remembered with pleasure. They are camping on the heights overlooking the ocean.

The above is taken from the San Francisco Call. Under date of July 24th the Superintendent writes: "The boys are having such a good time . . . After an enjoyable holiday of seven weeks, our camp of twenty-five tents will break up on August 10th. No sickness—no accidents—everybody happy—the muster roll calling for 180 boys."

## PROGRAM FOR THE CLERICAL SEMINAR.

For the Semester August-December, 1905.

**The Epistle to the Galatians.**

August 21.—"The Early Life and Conversion of St. Paul," the Rev. F. U. Bugbee.

September 18.—"Place and Scope of the Epistle," the Rev. J. O. Lincoln.

October 16.—"The Judaistic Controversy," the Rev. W. E. Hayes.

November 20.—"St. Paul's Conception of the Law and the Gospel," the Rev. F. G. Williams.

December 18.—"St. Paul's Ecclesiology," the Rev. E. F. Gee.

BOOKS RECOMMENDED.

1. Lightfoot on Galatians.
2. Ramsay's Historical Commentary on the Epistle to the Galatians.
3. Asquith's St. Paul's Epistle to the Galatians. An essay on its destination and date.
4. Matheson's The Spiritual Development of St. Paul.
5. Sabatier's The Apostle Paul.

## GENERAL N. J. T. DANA.

The San Francisco Chronicle of Sunday, July 16th, contained a brief account of the career of General Napoleon Jackson Tecumseh Dana, of the United States army, who was found dead in his bed on Saturday, July 15th, at the home of Mrs. George H. Joy, Portsmouth, N. H., where he was spending the summer. Death was said to be due to apoplexy.

The newspaper, in giving the chief events of the life of General Dana, places his birth at Eastport, Maine, April 15, 1822, and his entry to West Point in 1838. He was commissioned second lieutenant Seventh U. S. Infantry, and went to the field of war in Mexico in 1845, serving with distinction at Fort Brown and Monterey, afterwards being so severely wounded in the desperate battle of Cerro Gordo as to be left on the field thirty-six hours for burial. The retirement from active service in 1855 was soon changed by the Civil War to re-entry to military life, he being with the Army of the Potomac as brigadier-general in all its severe fighting, until Antietam, where he was wounded. Later he was appointed commander of the Sixteenth Army Corps and the Department of the Mississippi.

The article in the Chronicle, to which we are indebted for these facts, omits to mention that General Dana, with his wife, resided for several years in San Francisco, and it is this circumstance that makes it a pleasant duty to say a few words to our readers concerning one of the most enthusiastic and useful churchmen this Diocese ever possessed.

In the early seventies General and Mrs. Dana became connected with Trinity Church, he serving as a delegate from that parish to the Diocesan Convention. General Dana was the second president of the Church Union, and as such took up the suggestion of the retiring president, Wm. M. Cubery, and urged that action be taken for the starting of a Church Hospital. This was done by a resolution adopted by the Church Union, and through a committee, of which we believe General Dana was chairman, and, to quote from Bishop Kip's convention address of 1872, "One of the principal results of the (Church) Union during the past year has been the founding of the Church Hospital." General Dana also served as a member of the Missionary Committee of the Diocese.

## MRS. MURRAY F. TAYLOR.

Passed into the rest of Paradise May 24th, aged fifty-seven years, Butler Brayne, wife of Captain Murray F. Taylor, of Rancho Piedra Blanca, San Luis Obispo County, California.

Mrs. Taylor was a daughter of the late Colonel James Innes Thornton, of Thornton Hill, Greene County, Alabama, and married, in 1870, Captain M. F. Taylor, of Fredericksburg, Virginia. Her Christian name was that of a very distinguished ancestress, the wife of General Sir Alexander Spottswood, Colonial Governor of Virginia, whom in

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many ways she appears to have resembled. One very near to her has written: "Her family always considered, both from the resemblance of the old portraits, and her character and Christian virtues and personal charms, that she had not only inherited her name, but her qualities." She was an exceedingly gifted and cultured woman; but, even more than this, her gentle spirit and beauty of Christian character made her life very attractive to those who knew her. She was a most devoted churchwoman, and in the early days of the Church at Bakersfield, California, near which place the family resided for many years, she was almost the only woman who was able to follow the services; but she lived to have the satisfaction of seeing the little struggling mission grow up into a flourishing parish. At her request she was taken back there to rest, and was laid beside two of her children, by the hands of old friends of the past. The delightful and refined home life of which she was the center and the gracious moving spirit, and in which the largest hospitality was exercised, will always remain a choice memory to her very wide circle of friends. But her interest in the Church, and her religious life, were never left in the background; and in the home of her later years, where there was no church, and no possibility of establishing one, she still worked earnestly for her Master, teaching the children of the estate and of the neighboring settlement, and organizing a choir, which, with her remarkable musical attainments and beautiful voice, she was well able to do; so that at least the praises of Christ should be worthily sung. She passed away in great peace, and in the fullness of Christian hope, leaving behind her for her husband and children, and her many friends, the memory and the strong influence of a highly endowed personality and a beautiful life. Besides her husband three daughters survive her—Mrs. W. B. Craig, of Reno, Nevada; Mrs. Horace W. Bayliss, of The Lloyd, Wolverhampton, England; and Mrs. F. H. Robinson, of Merriman, Nebraska.

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We say that every man is entitled to be valued by his best moment.—Emerson.

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## TEN YEARS IN FIGURES.

The following statistics of the Diocese of California cover its spiritual history so far as this can be tabulated. The figures are suggestive and will repay study. There has been no phenomenal growth, but we believe the figures give evidence of patient, persistent, and persevering work, blessed in some measure by the Spirit of God.

We have prepared, and will publish in installments from time to time, parochial statistics corresponding in part to this Diocesan table.

In all these statistics it must be borne in mind that the date of Convention was changed from May to January by the Convention of 1898. This made the Convention reported under 1899 to cover only eight months, leaving out all of Lent, and os explaining the apparent shortage of Baptisms, Confirmations, etc. We have tried to indicate this by the difference in type in the column for 1899.

| | 1896 | 1897 | 1898 | 1899 | 1900 | 1901 | 1902 | 1903 | 1904 | 1905 |
|---|---|---|---|---|---|---|---|---|---|---|
| Number of priests..... | 74 | 70 | 67 | **73** | 67 | 70 | 76 | 76 | 74 | 77 |
| Number of deacons... | 5 | 4 | 7 | **6** | 7 | 10 | 7 | 5 | 8 | 10 |
| Number of ordinations to priesthood ..... | 3 | 1 | 0 | **4** | 1 | 4 | 5 | 5 | 0 | 3 |
| Number of ordinations to diaconate ..... | 3 | 1 | 4 | **2** | 2 | 5 | 3 | 3 | 3 | 5 |
| Number of candidates for priest's orders.. | 6 | 6 | 11 | **9** | 11 | 12 | 11 | 10 | 12 | 12 |
| Number of candidates for deacon's orders. | 0 | 0 | 0 | **0** | 0 | 2 | 1 | 0 | 2 | 1 |
| Number of lay readers | 26 | 33 | 36 | **19** | 22 | 39 | 50 | 40 | 36 | 39 |
| Parishes ..... | 32 | 33 | 33 | **33** | 31 | 32 | 31 | 31 | 34 | 35 |
| Missions, organized... | 30 | 32 | 33 | **33** | 36 | 38 | 40 | 41 | 40 | 39 |
| Missions, unorganized. | 8 | 9 | 12 | **14** | 17 | 24 | 28 | 28 | 26 | 26 |
| Families ..... | 5,825 | 5,251 | 5,422 | **5,584** | 5,549 | 5,625 | 5,439 | 5,516 | 5,713 | 6,625 |
| Baptisms, adult ..... | 235 | 247 | 202 | **95** | 265 | 186 | 200 | 251 | 139 | 177 |
| Baptisms, children ... | 727 | 924 | 834 | **580** | 977 | 721 | 824 | 944 | 726 | 917 |
| Totals ..... | 962 | 1,171 | 1,036 | **675** | 1,242 | 907 | 1,024 | 1,195 | 865 | 1,094 |
| Confirmed ..... | 791 | 853 | 652 | **257** | 671 | 779 | 726 | 772 | 732 | 682 |
| Communicants ..... | 8,403 | 9,140 | 9,254 | **9,225** | 9,041 | 9,119 | 9,648 | 9,965 | 10,077 | 10,360 |
| Sunday-school teachers | 454 | 493 | 506 | **519** | 496 | 543 | 619 | 518 | 534 | 541 |
| Sunday-school scholars | 4,870 | 6,109 | 6,233 | **6,174** | 5,991 | 6,205 | 6,017 | 5,786 | 5,579 | 5,960 |
| Marriages ..... | 392 | 401 | 379 | **280** | 386 | 461 | 532 | 548 | 558 | 594 |
| Burials ..... | 577 | 663 | 660 | **442** | 701 | 783 | 723 | 756 | 697 | 841 |

## OPPORTUNITIES.

In one of the Greek cities there stood long ago, a statue. Every trace of it has vanished now, as is the case with most of those old masterpieces of genius; but there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveler and the statue.

"What is thy name, O statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed, I cannot be caught."

We do not see statues standing on the highways to remind us of our opportunities for doing good and being of service to others, but we know that opportunities come to us. They are ours but for a moment. If we let them pass, they are gone forever.

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In one of the German picture galleries is a painting called "Cloudland." It hangs at the end of a long gallery, and at first sight it looks like a huge, repulsive daub of confused color, without form or comeliness. As you walk towards it the picture begins to take shape; it proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna di San Sisto." If you come close to the picture you see only an innumerable company of little angels and cherubim.

How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw near to God, it would soon discover that the cloud is full of angels of mercy.—T. L. Cuyler.

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It is the best sign of a great nature that it opens a foreground, and, like the breath of morning landscapes, invites us onward.—Emerson.

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## DIED.

At Pacific Grove, June 27th, after a short illness, Edward, youngest and beloved son of Rev. James and Anna Hill Simonds, aged six years.

## GENERAL NEWS.

**At the sixth Chinese National Convention of Christian Endeavor** recently held at Ningpo delegates attended from all but one of the coast provinces, including fifty missionaries, and the president of the Japanese National C. E. Society was also present and brought greetings from Japan. A special tabernacle which would seat over 1500 persons had been provided and was filled at all the meetings, which lasted three days. Three of the leading officials, the Tootai, the prefect, and the local magistrate attended a social reception, after which they came to the evening service and each made a speech at the close of the addresses. In addition to this the officials on the following day gave a feast to the foreign guests and their Chinese hosts, eighty in number, and the enthusiasm awakened in the delegation spread through the city of Ningpo. The departure of the delegation was attended by crowds, and Endeavor songs were sung on the ship and taken up by those on shore.

**On the third of July the French Chamber of Deputies** passed by a substantial majority the government bill for the separation of Church and State. It has still to be ratified by the Senate, but will not be materially modified by that body. The confiscations and other features for which the radicals and atheistic socialists were chiefly responsible were removed from the Combes Bill in the course of debates extending through three months under the leadership of M. Rouvier, and the operation of the law will not be revolutionary. The Churches will be the property of the State, but may be put in charge of associations, whether parochial or of larger area. The stipends of the clergy are continued for a time, pensions may come later. The anti-religious deputies did a good deal of shouting when, after midnight, the bill finally passed their house, but it is nevertheless a triumph of good feeling and moderation, and a most important remedy for the interference of religious organizations in politics.

**At the forty-sixth anniversary of the English Church Union,** recently held in London, one of the speakers, the Rev. T. A. Lacey, said: "The late Bishop of London, on one occasion when indulging his vein of telling his dear countrymen exactly what he thought of them, remarked that 'an Englishman has no ideas, only inherited prejudices.' Now, it was not only that the Englishman had no ideas, but he hated an idea when he saw it. When they brought 'first principles' to the notice of an Englishman—not only the 'man in the street,' but the man in the drawing-room, or in the club, or even in the House of Common or the House of Lords—they at once aroused hostility. Their only hope was based on 'pegging away.' It was quite impossible to go to an Englishman and get him to take in an idea; but if one went on hammering and hammering, repeating and repeating, his statement of first principles, there was a chance that at last it would become an 'inherited prejudice.'" Of the justice of this caustic reflection on his fellow-countrymen the reverend speaker himself was a remarkable verification. The "first principle" that he sought to hammer into the British brain was that no legislation in spiritual things, or any attempt to suppress the witness to Catholic doctrine supplied by ceremonial, proceeding from courts not possessing spiritual authority, can bind the conscience of Churchmen. Which, being interpreted, signifies that an Established Church, with Bishops appointed by the Crown, and legislating as peers of the realm, must be allowed to defy the regular courts of law if they should decide that its members are not acting in accordance with the terms of the statutes on which its prestige and its privileges are based. For evidently the earlier "first principle" that a Church must be disestablished before it can claim perfect and uncontrolled judicial powers in deciding such questions, will need to be "hammered and hammered" into the brains of men like the speaker and the majority of the E. C. U., from the President (Lord Halifax) downwards, till it becomes an "inherited prejudice," before anything can be done to remedy the grievances of which they so frequently and loudly complain.

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"If only we strive to be pure and true,
To each of us all there will come an hour
When the tree of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

## BIBLE WORK AMONG THE JAPANESE TROOPS.

The American Bible Society, as is known by its friends, has made special efforts to supply Scriptures for the Japanese soldiers. It has now received from the Japanese Committee of the International Young Men's Christian Association a letter stating that when their secretaries with the Japanese army in Manchuria call for supplies the most insistent call is for Scriptures and Christian literature; that the Rev. H. Loomis, the Society's agent, has made them generous grants of Scripture portions, and that these portions of Scripture, sent to the front in large numbers, have been received by the soldiers with eagerness. In many cases, the letter adds, these little books have produced noticeable results in the lives of the men.

This close co-operation with the American Bible Society the committee deem a source of thanksgiving, and they formally express their deep appreciation of it.

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"What is repentance?" asked a Sunday-school superintendent, and a little girl wisely answered, "It is being sorry enough to quit."

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# CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

## NURSES NEEDED IN ALASKA.

Church Missions House, 231 Fourth Avenue,
New York, July 17, 1905.

To the Editor:—

May I have the courtesy of your columns to say that we have just received an urgent letter from Bishop Rowe, asking whether it is not possible to secure for him at once two or three additional well qualified trained nurses for work in the Alaskan Church hospitals. At least one will be needed for Fairbanks, in the center of the country. Another would probably be stationed at Tanana on the Yukon and one or two others could be used on the southern coast at points like Skaguay and Valdez.

If nurses are to get into the interior points, Fairbanks and Tanana, they should be prepared to start early in August at latest. The trip from Seattle to these points occupies about three weeks. It is made by water and the rivers are apt to be unnavigable either on account of low water or on account of freezing any time after the middle of September.

This work offers opportunity for telling missionary service. I would be glad to give further particulars.

JOHN W. WOOD.
Corresponding Secretary, Domestic and Foreign Missionary Society, 281 Fourth avenue, New York.

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## HYMNALS IN GUAM.

The following is printed by the courtesy of the Archdeacon of California, and needs no explanation:

U. S. S. "Supply,"
Port San Luis de Apra, Guam, May 30, 1905.

Rev. John A Emery,
731 California Street,
San Francisco, Cal.—

Dear Sir: The hymnals which you so kindly sent were received in due time and have been in constant use since.

As the result of an article in the "Pacific Churchman" I received four sets of two hymnals each (with music) from Boston.

It would appear that papers as well as prophets have to travel far to obtain recognition. From the Woman's Army and Navy League, Washington, we have recently received a very good portable organ and set of gospel hymn books, so we are now very well outfitted.

I am expecting my detachment very shortly and to return to California, and I fear that then the services may lapse, but so long as they have been kept up they have at least been a pleasure and benefit to myself and I trust to others as well.

Very respectfully and sincerely,
CHAS. F. POND,
Lieut.-Commander, U. S. Navy.

# LITERATURE OF THE DAY

**Outlines of Christian Apologetics for Use in Lectures:** Hermann Schultz, Ph. D., translated by A. B. Nichols. (The Macmillan Co., N. Y., $1.75 net.)

This is the second edition, enlarged and modified, of a remarkably able and useful book. The author modestly characterizes it as a "sketch," but for all that there is a rounded completeness about it which is not always conspicuous in books of this type. It is a present-day book, for it takes into account the multiform objections to the Faith which are the product of these inquiring days. It is no sort of use cramming Divinity students with the arguments that may have sufficed to refute the objections of past days. They have to face a different set of conditions, and must necessarily be prepared for them; and that cannot be done by putting up men of straw to be easily knocked over with the old familiar missiles. If they don't learn in the lecture-room the conditions of the fight ahead of them, experience will prove a painful teacher; and while the lesson will be painful to them, the results will be wide-reaching and disastrous to many others. We are speaking in general terms, of course, but Dr. Schultz's "sketch" (it is so much more than that) seems to us just the kind of book that is adapted to present-day emergencies, and the needs of those—students, preachers and Christians alike—who have to give a reason for the faith that is in them. And the translator has clothed the original in felicitous English which makes the reading of it a delight rather than a task.

**A History of the United States:** W. C. Doub. (The Macmillan Co., N. Y., $1.00 net.)

This is a school-book, pure and simple, and is admirably adapted for school uses. It is clear, succinct, and it is impartial. In the account of the separation from England, for instance, there is a marked absence of bitterness, and a clear assignment of blame to the narrow-minded, tyrannical, unforeseeing and un-English politicians who were responsible for it. It is not only plentifully illustrated, but illustrations and text have a real connection with each other. The author is Superintendent of Schools for Kern County, and deserves great credit for a well-balanced and very clever epitome of the history of the United States.

**The Supremacy of the Bible, and Its Relations to Speculative Science, Remote Ancient History, and the Higher Criticism; a Brief Appeal to Facts, Inductive Reason, and Common Sense:** J. M. McMullen, author of the History of Canada. (Toronto, imported by T. Whittaker, N. Y., $2.00 net.)

This remarkable title-page indicates with remarkable precision the tone and contents of the book. The old Puritan Divines expended themselves in elaborate titles, leaving no vacant space on the page of a huge folio: they also planted their feet squarely on the old ways, and never had the least doubt of their ability to smite antagonists hip and thigh into utter and absolute defeat. We do not wish to push this parallel too far, for we have not the smallest knowledge of the religious opinions of Mr. McMullen. In fact we have to confess with great humiliation that we never heard of him before: were not even aware that he had written a history of Canada. But we should imagine that this book is his first excursion into the region of Biblical criticism. It can only be characterized as a polemic of the most uncompromising character against what is now known as the Higher Criticism, and everything relating to it. The title is misleading in two respects. It is not brief and it is not an appeal. It is a large and heavy volume of 470 pages, and the author's conclusions are stated with a dogmatic precision which bars all appeal to any authority whatsoever. Nor will he credit any one of the Higher Critics with any honesty of purpose, with any sincere and single-minded desire to arrive at the truth, much less with any devout regard for the Bible. In the same fashion he deals with Evolution, Geology and Astronomy, demolishing with facile ease the conclusions of scientific men, whenever they clash with his own. One cannot but wonder at, and almost envy, the superb self-confidence of an unknown author who has the courage to array his own opinions against the conclusions of the most learned men of the day, and a largeness of faith which leaves him so supremely content in the unshakable conviction that he has triumphed over them with a completeness that leaves them no place to flee unto.

We have neither the space, nor have we the inclination, to spend time and effort on a detailed critical examination of this book. While one is not by any means prepared to accept all the conclusions of the modern critics of the Bible, one is not in the very least degree disposed to accept Mr. McMullen's estimate of their motives and aims. As to his scholarship, and other qualifications for determining with any approach to finality the matters in dispute, we have no other material for forming an opinion than what his book affords, and that does not seem to us quite sufficient. But the "Supremacy of the Bible" is in no danger, either from drastic critics or from inefficient defenders. Errors of chronology, questions of authorship, even evidence to the impossibility of events, can never destroy, or even minimize, its supreme authority as the alone record of the development of the knowledge of the one God, and of the upward growth of man as the result of that knowledge. This was the doctrine of spiritual evolution Newman taught, and it is just as true of spiritual conditions as—*pace* McMullen—it has been demonstrated true of physical life. H. H.

## AUGUST MAGAZINES.

**Everybody's Magazine** tells the story—Lawson's story—of "How Rogers Sneaked a Million Dollars," and C. E. Russell arraigns the "Greatest Trust in the World." The other contents are good, but **the** feature of the magazine just now is Lawson.——**Cosmopolitan** tells the story of Paul Jones, with illustrations. Hero worship is right and proper enough, under conditions, but the doubters, whose name is legion, ask cynical questions about the verification of the bones which are the immediate cause of the resurrection of interest in Paul Jones. There are some good stories and other interesting matter.——**The XIXth Century and After** for July opens with a series of unusually well-informed and clearly written articles on the Russian Collapse and European Politics, including the Morocco episode. These are markedly good, but there is an article on the Secret History of the Berlin Treaty which must have inspired the heart of the editor to sing for joy when he got hold of it. It is the record of a conversation with Lord Rowton, Disraeli's private secretary, who expressly stipulated that it should not be published till some time after his death. It has a very permanent value, and is extremely interesting. There is no lack of other good papers, notably one by the always charming Dr. Jessop: "The Country Parson of the Eighteenth Century." The Bishop of North Queensland contributes an article on the Foundation of the Church in Australia, but we can only say of it that editors, like Homer, sometimes nod.——**The Delineator** has the usual diagrams and elucidatory matter which are so valuable to the superior sex, but so much of an Asian Mystery to the unenlightened masculine mind. But with all this there is much worth reading: stories, a judicious infusion of more solid stuff, and, notably, a very touching account of Queen Victoria's intercourse with her cottage neighbors at Balmoral. H. H.

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One of Dr. Richard T. Ely's best known books, "The Labor Movement in America," is coming out in a new edition, revised and enlarged, with the Macmillan imprint. First published in 1886, the volume has been in continuous demand.

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Phœbe Estelle Spalding, of Claremont College, Los Angeles, has in preparation for fall publication, through Paul Elder & Company, San Francisco, "Womanhood in Art," a volume of essays in appreciation of the Venus de Milo, Eve, Mona Lisa, Madonna of the Chair, and the Sistine Madonna. The view-point is in analysis of the æsthetic interest and the ethical message to woman of these noted art expressions, rather than technical art criticism. The publishers announce that the volume is to be a generous sized page, set in large-faced Primer Caslon old-style type, and is to be illustrated.

Another art work, "Impressions of Ukiyo-ye," by Dora Amsdon, recently published by Paul Elder & Company, has been very favorably received, and will soon go into a second edition. A work of a different type—"Prosit, a Book of Toasts," is on the press for the third edition.

### THE JOHN TENNANT MEMORIAL HOME.

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.


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In connection with a beautifully written article on certain phases of the Yellowstone from John Muir's pen, which appeared in the Recreation Number of The Outlook, there is printed in the same magazine an article of personal reminiscence about Muir by Mr. Richard Underwood Johnson. We make one brief excerpt:

"In the mountains Muir's keenness and resourcefulness suggests an Indian's. Nothing escapes his eye, and yet he never seems to be hunting for anything. He does not walk so much as glide, with his soles near the ground, as he says the Indians do, for greater speed and ease. For him there is always a way out of every difficulty, and he has a quiet confidence in finding it. He is more than cheerful, he is gay, happy, intoxicated with nature. No obstacle but is lightened by his humorous way of looking at things. I remember that one day when I had grown deathly sick over the miscalculated skill of our amateur cook, Muir cheered me up with an anecdote of the Rev. Dr. John Hall, whom he had guided through the region. With a chuckling enjoyment of the remembered scene, he pictured the doctor sliding inevitably, feet foremost, down a steep granite slope into a large pot-hole, where he sat waist-deep in water, 'looking for all the world,' said Muir, 'like a baby taking its bath.'"

Thomas Whittaker has just published "The Supremacy of the Bible, and Its Relations to Speculative Science, Ancient History and the Higher Criticism," by J. Mercier McMullen.


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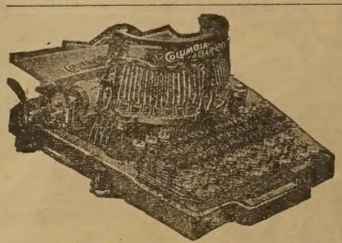

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